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LIBERIA.

BY W. J. R. TAYLOR, D. D.

Allusion has been made to the new vigor which has been infused into the work of the American Colonization Society. Three thousand applicants are booked for passage to Liberia as soon as it can be provided. Congress has been asked to establish a direct line of steamers to that country.

It is but little over half a century since the first arrival of American emigrants upon that shore. It was a small beginning. But the moral experiments of the world have often been made on the smallest scale. San Marino, the oldest republic on the globe, is but thirty-three miles square, has but seven thousand population, and has existed as such ever since the fifth century. The first colonists of Plymouth Rock, of James River, and of the Hudson, embodied in themselves the future Republic of these United States. Those first Liberians were the representative men and women of the freedom and faith of Christianized Africa. Like other lands, Liberia has already had its heroic and its martyr age in its colonial period, when pestilence and savage warfare were added to all other trials of a new-found land. The names of Mills, Ashmun, Randall, Mechlin, Buchanan, and others, are enshrined in the annals of those early struggles.

The comparatively slow growth of the population has been the safeguard of its republican government, of its independence, and of its Christian institutions. Misunderstood, misrepresented, and even maligned, in this country, during the anti-slavery agitation, and checked as emigration necessarily was by the civil war, the Colonization Society seemed to some not very acute observers to have outlived its day. But we are

very much mistaken if it has not really begun, and only begun, its highest career of Christian usefulness. It has but entered upon a new period of development as a great civilizing agency, combining education and religion with all the necessary duties and incidents of actual colonization. It never has been a mere Society for deporting Africans to Africa, and it will be less so in the future.

But whatever becomes of the Society to which the honor of founding a Christian nation and a republican government will ever belong, Colonization itself and Liberia must and will be taken care of. The little nation is the ward of the Christian Powers of the New and Old Worlds. Modern civilization is there, with agriculture, commerce, and the mechanic arts. The school and the college are there doing their noble work. The Bible and the Church of God are there, with Sabbath-schools, missionary and other Christian institutions, and thousands of Christian homes. The cruel slave-trade, which has been extinguished on every foot of its territory for hundred of miles upon the sea-coast, would probably be renewed upon the removal of Liberian power, which has destroyed it. The progress of the Gospel and of civilization among the surrounding tribes would be stopped at once with that of the African Republic. How closely these influences are united was finely illustrated, a few years ago, in the erection of a Christian chapel somewhere upon the Coast, which was made of the masts, spars, and planks of captured slave-ships.

If some people in our restless age deem the progress of Liberia too slow to encourage future efforts for sustaining its growth, let them remember that God, who alone can make nations, always takes time. If from the first single ship-load of slaves who were brought to this country two hundred years ago the African race has here grown to over four millions, what may not be expected of the growth of Liberia, by colonization, by natural increase, and by absorption of surrounding tribes, in two centuries from the date of the first arrival of emigrant colonists on the West Coast? If it be objected that the race itself is inferior and unfit for self-government, we can point to what it has achieved there already, and to the disabilities under which it has rested for whole generations.

It has never until now had a fair chance among the nations. Let the world give it a fair trial, and help it to take care of itself under the power of enlightened government and of Christianity. The emigration of a few thousands of laboring colored people from our shores every year will be quite made up by the increasing influx of other races. Our danger does not lie in this direction. We can spare all that Liberia needs and can take care of annually for many years to come.

The days of prejudice and of factious opposition to this most benevolent form of modern colonization are nearly numbered. Old causes of disturbing alienation have passed away. Radicalism and spurious philanthropy have done their worst against it. It forces no one to go to Africa. It takes only those who wish to go, and who are fit to become colonists. It offers homes, schools, churches, freedom, independence, public offices, honorable and lucrative employments, and a position of social equality, which can be enjoyed nowhere else by persons of that race. And now, at the close of a half century of success against the most formidable obstacles, it appeals with fresh power, not for mere existence and toleration, but for liberal support, for intelligent sympathy, and for the homage due to every good and true struggle through fiery trials into triumph.

REV. DR. WILLIAM M'LAIN.

BY REV. B. SUNDERLAND, D. D.*

The prophet, in his appeal to the people during the second building of the temple, puts this most affecting question: "Your fathers, where are they? and the prophets, do they live forever?"

So, whenever memory comes to open the chambers of the past, over all the images which fill up the shadowy spectacle, these words look down upon us with a meaning which the heart of man can only interpret to itself.

We know the fathers and prophets have passed away from earth. They live no longer here; they have gone from the

*A funeral discourse delivered in the First Presbyterian Church, Washington City, February 15, 1873.

fleshly tent ; they have left this earthly house of our tabernacle to be dissolved ; they will be seen no more among these abodes of men ; we know they were strangers and sojourners here ; they had no abiding place or continuing city ; they were pilgrims ; they were wayfarers ; they could tarry but a night, and when the morning came they crossed over the river, and passed on before us.

And now, as we stand upon the brink of time, and gaze out upon the mystery beyond us, how impressively do these words fall again upon our ears, "your fathers, where are they?"

Revelation gives the answer, and our faith receives it. Jesus Christ has brought life and immortality to light. He is Himself the resurrection and the life. He declares that in His Father's house there are many mansions ; that He goes to prepare a place for His people, that where He is, they may be also. And of the patriarchs, he testifies that they are still living ; that they are in the Paradise of God.

All this He proved in the mount of transfiguration ; all this He proved by coming forth from the grave, and ascending up into heaven ; all this He proved by the testimony of inspired apostles, who, moved by the spirit of Jesus, declared in every form of speech and of evidence the truth of the resurrection, the immortality of the soul, and a future state of glory.

The form of death does indeed remain, but the power of death has been abolished. Christ has already destroyed the works of him that had the power of death, that He might deliver them who through fear of death were all their lifetime subject to bondage.

Upon this ground the apostle exclaims, "For we know that we have a building of God, an house not made with hands, eternal in the heavens ;" and beholding by faith the long line of patriarchs and prophets, of apostles and confessors, that from the beginning have entered through the gates of death into their home in glory, he exclaims, "Ye have come to the general assembly and church of the first-born, and to Jesus, the Mediator of the new covenant."

Our fathers, then, who have died in the faith of Jesus, are to-day with Him in the heavenly city. They are absent from the body, and present with the Lord ; for they have long

labored and earnestly prayed that, whether present or absent, they might be accepted of Him.

Now, this is our consolation to-day, smitten by this bereavement as we are ; and, looking upon the silent form of a father, companion, counsellor, and friend, our brother in the church and in the ministry, and in the cause of a wide philanthropy, so long pre-eminent, on whom so many leaned for support, to whom so many looked for assistance, nor ever looked in vain, belonged to a holy generation. So a child of God, he was the seed of the righteous, and of the household of faith. He was no more an alien, but a fellow-citizen of the saints, and has lived and died in the hope of glory through Jesus Christ our Lord. He lives now more truly and perfectly than ever before, for he lives with God, and with all the glorified in the heavenly places. It is true his body sleeps, but it sleeps in Jesus.

“Asleep in Jesus, blessed sleep,
From which none ever wakes to weep ;
A calm and undisturbed repose,
Unbroken by the last of foes.”

It is true that in this tabernacle he with all God's children groaned, being burdened, not for that he would be unclothed, but clothed upon with his house which was from heaven, that mortality might be swallowed up of life! For, while the outward man was perishing, the inward man was renewed day by day, so that his light affliction, which was comparatively but for a moment, has wrought out for him a far more exceeding and eternal weight of glory.

We well know that in his last hours he was not ashamed of his hope, he was not afraid to die. We saw how at the name of Jesus falling on his ear, already heavy with the deafness of approaching death, the whole tenderness of his nature responded with tears of love and gratitude. We saw, while he was waiting for the messenger of death, how the voice of prayer composed him; we saw with what mysterious fortitude he met the last enemy, and how at length, without a murmur or a struggle, he sank into the final slumber.

So has closed the earthly life of our brother, the Rev. Dr. WILLIAM MCLAIN. He was the son of JOSEPH and ELIZABETH

McLAIN, both of Scotch descent, and strict Presbyterians. He was born August 6, 1806, in Champaign county, Ohio. He graduated at Miami University in 1831. He pursued his theological course for one year in Andover, and two years in the Theological Department of Yale College. He was licensed to preach by the New Haven Association April 9, 1833. He subsequently traveled through different parts of the country, preaching the Gospel as opportunity was offered. He spent the winter of 1835 in New Orleans, supplying one of the churches in that city. Being in Philadelphia in the winter of 1836, he was induced by an old friend to visit Washington. He came by boat to New Castle, and thence by land to the Chesapeake, where he took a steamer to Baltimore, and thence by stage to this city. He was elected in December of 1836, and ordained and installed in January, 1837, as pastor of this, the First Presbyterian Church of Washington. He remained in this position till June 9, 1840, when, owing to declining health, the Presbytery, at his request, dissolved the pastoral relation. But the connection of his family and himself with this congregation has continued to the present time, and he has continued his interest in and support of the church through all its varied fortunes.

He was for many years the stated clerk of this Presbytery, and was only superseded in this important and responsible office by the present incumbent at his own request, and when it was evident that his other labors and his enfeebled health rendered it necessary.

After his resignation of the pastorate of this church, he was chosen, December 18, 1840, to an arduous and responsible position in the American Colonization Society, and since January 21, 1858, he has been its Financial Secretary and Treasurer. He was during these more than thirty years very closely associated with the members of the Executive Committee of the Society, embracing some of the oldest, best known, and most respectable citizens of Washington: Dr. HARVEY LINDSLY, Mr. JOSEPH H. BRADLEY, Dr. WILLIAM GUNTON, Hon. PETER PARKER, Hon. JOHN B. KERR, Dr. CHARLES H. NICHOLS, Dr. JAMES C. WELLING. During his term of office, HENRY CLAY and Hon. JOHN H. B. LATROBE had been Presidents of the

Society, and DANIEL WEBSTER and THEODORE FRELINGHUYSEN had been among the Vice Presidents; and ELISHA WHITTLESEY and Dr. MACLEAN, of Princeton, with many others equally eminent, had been members of the Executive Committee and of the Board of Directors, some of whom still survive him. He was likewise long and intimately associated with the late lamented R. R. GURLEY, who for his long and distinguished service in the cause of African Colonization was to the day of his death retained as Honorary Secretary of the Society.

Previous to his appointment by the Colonization Society, he had been known, of course, only in the character and capacity of a minister of the Gospel; but the gentlemen of the Committee and of the Board of Directors very soon discovered in him business and financial abilities of the highest order. He developed an administrative and executive capacity which at once impressed all who came in contact with him in the transaction of the various business of the Society.

This business has been at all times extensive and complicated, for it has been related to a matter no less than the founding of a new Republic on a distant continent, and adding another star to the constellation of the political firmament of the nations. To him was committed the superintendence of all expeditions to Liberia, some of which bore away as many as three and four hundred emigrants to that distant shore. The purchasing of supplies for all these, as well as for the infant colony itself, and the preparations for such voyages, which required some forty days, were all devolved on him, and it often required a mind of no ordinary resources to meet the sudden and increased demands of these undertakings.

Yet he was always prompt in his appointments and thorough in his dealings, and in all the course of his protracted and complicated service no shadow of suspicion ever rested on his faithfulness and integrity. His relation to the Board and the Committee was always harmonious and fraternal, inspiring only mutual confidence, respect, and esteem.

Of late years, however, he has been in declining health, and for the last seventeen years more or less a sufferer. Yet his tenacity of life has been marvellous, under the slow, insidious, and certain sapping of his constitution by disease. For the

a st months of his life he was wholly confined to his house, and most of the time to his bed, where till within a very few days past he has, nevertheless, directed much of the still wide and diversified business of his office.

But the exertion and excitement attendant on the preparation for and holding of the recent Annual Meeting of the Board of Directors of the Society has proved to be the last of his efforts in that great cause of human elevation and a world-wide philanthropy which he has served so long and well. Some three or four days since he felt the coming on of the final change. He sent for his brethren in the ministry, and with his family and friends around him partook of the last supper of our dying Lord. It was a sweet and holy hour. His messages and tokens of affection, his confidence in God, his assurances of the future, were all deeply affecting.

This over, he left all behind. His work on earth was done, his course was finished. Lingered yet another day and another night, his face was often lighted with a smile which told of inward pleasing thoughts, and his lips murmured many tender and loving words for those who watched beside him. The last night-fall closed around him, and so as the midnight passed and the morning-watch was approaching, before they knew it he was still forever upon earth.

He died in the faith of Jesus and in the glorious hope of the resurrection. He died in that faith which he had long ago preached to others. He died as a Christian believer, minister, and philanthropist would wish to die, all in the arms of Jesus.

Upon such a departure from this life how great is the solace afforded to this stricken family circle. And we can say to them, you may not grieve as those without hope. Remember it is the Lord that gave him to you, and it is the Lord that hath taken him away. He doth not willingly afflict nor grieve the children of men. He is the husband of the widow, and the father of the fatherless. And if in the trial of your faith you find it heavy to bear, oh forget not that you may repose in God your Saviour, and be assured that He will provide a way of escape that ye may be able to bear it. He is one that will not break the bruised reed nor quench the smoking flax; He is one that careth for us, so that our strength may be equal to

our day; He is one that knows our frame, and remembers that we are dust; He is one that has said, my grace shall be sufficient for thee; He is the God of your father and your God, and He bids you to look up in confidence to Him for that support, in this trying hour, which He alone can give.

Surely you will have comfort in the thought that your father and friend is now forever with the Lord. He may not come back to you, but you can go to him. It was meet that he should go before you, for he was ripe in years and ready for the summons. He had kept the faith; he had fought a good fight; he had filled up the remainder of the sufferings of Christ; and now, having suffered with Him, he must also reign with Him. It was fitting that you should minister to him the last offices of filial affection, and that you should compose him to the sleep of the tomb.

Could we have chosen that it should be otherwise? Should he who had toiled for Jesus and his fellow-men for so long a time not now, with his setting sun, drop the sickle in the swath and go rejoicing home? Should the veteran soldier of the Cross, who had maintained so long the mighty warfare, not now be permitted, when his limbs are trembling with the last impotency of our mortal nature, to lay aside the harness of the battle, and put upon him the white robe of the eternal banquet?

Oh there is to me something supremely beautiful in such an exit! There is a light in it that robs death of its terror and its sting, and forever dispels the gloom of the grave.

Happy, happy, thrice happy is that man who, when age becomes an infirmity and the years of life a burden, can lie down to his last repose and say, Return unto thy rest, oh my soul, for the Lord hath dealt bountifully with thee, and to whom the gates of heaven stand open as he comes, and the greeting, is Well done, thou good and faithful servant, enter thou into the joy of thy Lord.

Oh that we may so live that so too we may die, and when the last earthly vision shall fade from our eyes, and the last earthly sound recede from our ears, we may then see our Saviour with arms outstretched to receive us, and may then hear his voice saying to us, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

ADDRESS OF REV. EDWARD P. HUMPHREY, D. D.*

MR. PRESIDENT: Although our Society is now holding its Fifty-Sixth Anniversary, it is only fifty years since the pilgrim fathers of Liberia landed at Cape Mesurado. During this half century very significant changes have occurred in the affairs both of the Society and of Western Africa. By virtue of these changes several of the purposes which were cherished, there and here, at the beginning, have been already accomplished.

One of these purposes was the suppression of the West African slave-trade. This cruel traffic was able to defy or outwit all the great nations which were united for its extermination. Treaties were formed with this intent between the leading Powers of Christendom; and these treaties were faithfully observed. Squadrons were detailed to watch the African Coast, and to chase the slavers on the high seas; and these ships of war were well equipped and well handled. The trade was checked by these measures, but its infernal horrors were immeasurably augmented. But when the Liberian settlers occupied Cape Mesurado and Cape Palmas, with the regions between, they were in possession of some of the chief marts of the traffic. As early as 1853, only thirty years after the Colony was established, the slaver had been driven away from a line of coast equal to the distance between the mouth of the Hudson and the Capes of Florida. In its colonial infancy, in the midst of the neglect and hostility which it encountered, Liberia did more to cleanse from the brow of America and Europe the leprosy of the slave-trade—a leprosy of three hundred years' standing—than the combined diplomacy and naval forces of both continents had been able to accomplish. This work is now completed.

Another of the ideas which gave origin to the colony was not less philanthropic. When the American cruiser seized a slave-ship, the question immediately arose what was to be done with the victims which were found between the decks. They could not be returned to their native villages, scattered over hundreds of miles in the unknown interior of Africa. Should

* Delivered at the Fifty-Sixth Anniversary of the American Colonization Society, at Washington, D. C., January 21, 1873.

these helpless savages be landed in New York and turned adrift? Should they be taken to one of our Southern ports or Cuba and be sold into slavery? Or, should they be set ashore in Africa, to fall at once into the hands of the native traders, and be sold again to the slave-ships? This emergency created the necessity of planting a colony on the African Coast, where these hapless refugees might find a permanent home. Most fortunately, this Society was able to offer them such a home at Liberia. More than five thousand and seven hundred of them have from time to time been settled in the Republic. That work is now finished by the suppression of the slave-trade.

Our Society has taken its part in another and greater cause. From the beginning it was seen that the Society would exert a powerful influence on slavery in this country. It proposed nothing more than to colonize in Africa, with their own consent, the free people of color. But even this purpose touched the institution of slavery in many of its vital points. That our founders and early patrons were, without exception, the friends of emancipation, is more than ought to be said; although nobody denies that such was the position of the larger part of them. It was assailed by the two extremes of sentiment. According to one, it was a scheme of the slave-holder to perpetuate slavery. Others denounced it as an insidious and dangerous enemy to the institution. For nearly thirty years the question was debated, whether in point of fact this Society was aiding in the perpetuation or in the overthrow of slavery. The debate was suddenly cut off, not by the dissolution of the Society or of its Colony, but by the extermination of slavery itself. We need not revive the dispute; but I take leave to say—speaking now as a citizen of a slave State since 1835—that according to my best judgment the operations of this Society and the success of its Colony contributed very largely to the formation of a public sentiment hostile to slavery, by force of which slavery went down. And now nothing remains to be done in that direction.

Well, then, let us see where we stand. Three of the leading purposes which gave origin to our Society have been accomplished. The West African slave-trade is wholly suppressed;

a home has been provided for the rescued victims of the traffic; and slavery on this continent has ceased forever and forever. This is the record of what has been attempted and finished within the first half century of Liberia.

Now, it must be said that unless some other important objects are set before this Society, the Society itself must shortly be dissolved. By an organic law of human progress, every institution, even the noblest and wisest, must disappear when its ends are accomplished. The analogy from nature shows itself in those orders of animals which perish in giving birth to their offspring. The vigorous anti-slavery societies in Great Britain were dissolved when slavery throughout the empire was abolished. The American Anti-Slavery Society, with rare discretion, adjourned without day on the adoption of the "thirteenth amendment." This principle takes an illustration not only from human institutions, but from the ordinances of God as well. It pleased the Almighty, in old times, to choose out a people for Himself; to plant them in a chosen land; to establish them as, at once, a mighty nation and a consecrated church; to give them a civil constitution and a directory for worship—both instruments being not only inspired, but reduced to writing; and to raise up for the people judges and kings and priests and prophets, each one of whom held a personal divine vocation. God made Himself manifest among His people by signs and wonders innumerable—in Egypt, at the Red Sea, in the Wilderness, in Canaan, and in Babylon. He made Himself responsible for an unbroken succession of heirs-male in the family of Aaron for fifteen hundred years, and in the family of David for a thousand years, the like of which, considered as a fact in genealogy, has rarely occurred on earth. But when Judaism had finished its purposes, then it perished. Though divine in its origin, in its constitution as a church-state, and in all its laws and ordinances, though guarded and defended by all the powers of Heaven, yet Judaism, having done its special work as preparatory to a better dispensation, was taken down by its builder and maker, who was God. Temple, altar, the holy city, the kingly crown, the priestly splendor and the array of angels, all passed away like a moving cloud.

Standing to-day face to face with this supreme law in human affairs, we are bound to inquire whether the American Colonization Society, having done, if we may reverently say, many mighty works, shall now cease out of existence? Has it fulfilled the whole law of its life, and must it now submit to the law of dissolution? We must meet that question sooner or later: let us meet it now. Let us set before ourselves, most distinctly, some great endeavor not yet concluded; or let us submit, manfully, to the destiny of enterprises which have a grand history, but neither promise nor prophecy. We have lived in honor; now, if our work be done, let us die with dignity.

The constitution of Liberia points out the labors which yet remain to be undertaken—labors that are more difficult, more enduring, than those which have been finished. In that instrument it is declared, that “the great object in forming these Colonies was to provide a home for the dispersed and oppressed children of Africa, and to regenerate and enlighten their benighted continent.” (Const. Lib., art. V, sec. 13.) Here, then, is the sphere of labor into which we are cast: a sphere which embraces two continents. We are appointed in the providence of God to give shape as best we can to the destinies of five millions of the African race in this country, and a hundred millions on the other side of the sea. Is, then, our occupation gone? Let us, just now, answer this question by referring to our work in Africa.

The Divine method for the conversion of the heathen is clearly made known in the Word of God. The gospel is to be preached in all the world by the ministers of the gospel. The Church has, in all ages, conducted its foreign missions according to this rule; and after this method, and after no other, Africa is to be redeemed. To those who deem this ordinance unwise and insufficient in its application to Africa, the answer must be that the foolishness of God is wiser than man, and the weakness of God is stronger than man. But in order to give effect to this Divine plan of missions, special provision must be made for conditions which are peculiar to the western and central portions of that continent. These conditions have arisen out of slavery and the slave-trade, the hostile relations

which have long existed between the white and colored races, our ignorance respecting the interior of that vast continent, the mortal sickliness to the white man of the Coast and of the river-margins, the jealousy of the half-caste Arabs and other Mohammedan races, the ferocity of the Pagan tribes, and the stupid idolatry of Fetichism. These obstacles have hitherto defeated the labors of the missionary. They have now been met, by the watchful providence of God, in the establishment of a free Christian Commonwealth at Liberia.

Here we have a domain with a sea-coast of five hundred miles, and extending somewhat indefinitely into the interior, resembling in shape and dimensions the region between the Atlantic and the Alleghenies. The territory has been honorably acquired—by purchase, by treaty, by annexation, with the consent of the native owners of the soil. Here is a nominally Christian population of fifteen or twenty thousand. Here, also, in the outlying districts, is a native population of about six hundred thousand, among whom Christian missions have been planted. The Liberians have established a free Republic, described and defined by a written constitution. The Government is administered by a President, a Congress in two Houses, and courts of justice, inferior and supreme. The Liberians have their periodical elections, with all the machinery of party conventions, caucuses, and contests for office. Not to be outdone by the sister Republic on this side of the water, the two Houses gravely consider cases of contested elections; they engage in wrangles which lock for the time the wheels of legislation; they have entertained themselves with a dispute about a north-western boundary; and they have conferred upon their constituents the “blessings of a national debt.” More intrepid even than we are, the Liberians have, for cause, removed a President from office, not by the process of impeachment, but by the act of a “sovereignty convention.” When the offender refused to submit to the popular will, the authorities sent him to jail. What with these things, and with a national flag, an army and navy in the germ, police courts, newspapers, worry, heats, and restlessness, Liberia is a genuine republic—a very fair imitation, on a small scale, of its model in and about Washington City. The Republic has framed treaties and exchanged

consular and diplomatic agents with the leading Powers of the world. The Government has proved itself strong in peace, and equal to the stern necessities and strain of war. It is supported by schools, a College, and lyceums. Seven denominations of Christians have planted their congregations and missions along that Coast: seven golden candlesticks, in the midst of which, let us hope, there is one that walketh who is like unto the Son of Man.

We are now ready to answer the question, What advantages does Liberia afford to Christian Missions in Africa? Liberia is not a church, nor is it, strictly so called, a missionary settlement; nor has its Government any of the functions either of the church or of a missionary society. It has no authority to preach the gospel, or to establish churches among the heathen within or beyond its borders. It is simply a State, a Christian State, originated for the purpose of securing "the blessings of the Christian religion, and political, religious, and civil liberty."

The relations of Liberia to the redemption of Africa may be easily defined. In the first place, it gives to the Church a foothold upon the edge of the continent and access to the interior. The geographical form of Africa seems, in its own peculiar way, to repel foreign influences. The Mediterranean Coast approaches the older seats of civilization; but that border is separated from the interior by the barrier of the Great Desert. The Western Coast, along which it fronts our own continent, projects into the ocean no important cape or peninsula, nor anywhere opens its gates to receive the waters of the sea into navigable bays or sounds. That long line of Coast is relieved by neither inlets nor harbors worthy of the name. Its low sunken shores are indented with rivers, but their mouths are filled with sand-bars. It would seem that the Creator had intended to shield the inhabitants of those regions from the ferocity of the slave-trade by the barrier of a dreary and inhospitable sea-border. But when the time came, the same august Providence planted midway from the Straits of Gibraltar to the Cape of Good Hope a Christian Commonwealth. Liberia now offers to the Church a permanent foothold on the margin of its wide field of missionary labor—a place where it may lay down securely the base line of its future operations in the now un-

known regions of Equatorial Africa. This is one of the facilities afforded by Liberia to the cause.

There is another. The citizens of the new Republic are exclusively colored people. The white man is disfranchised by an express provision of the constitution. This rule puts a wide difference between the settlement of Cape Mesurado and the settlements effected at Plymouth and Jamestown. Our fathers came to America to prepare a new home for themselves and their children. They did not propose to incorporate the aborigines into the body politic. They purchased the territory for their own use and occupancy, with the stipulation that the Indian tribes should remove from the lands, and give to the white settlers exclusive possession. Our fathers sought the conversion of the natives, but rarely with the intent to bestow on their converts the privileges of citizenship. The end of all this is, that the native tribes on this continent have melted away in the presence of the white race, until our Indian problem is likely to be solved by the extinction of the aborigines. But the law of Liberia, not the organic law of the Republic only, but the law of climate, the law of common origin and consanguinity, the character impressed upon the Colony from the beginning—every part of the original plan of its founders—looks to opposite results. The citizens are of the same color and race and affinities with their heathen neighbors. The whole policy of the State, working now slowly perhaps, is directed to the preservation of the natives; to their education, secular and religious; to their full enfranchisement as citizens; to their equality before the law; to their social equality; and ultimately to the processes of nature by which the colonists and natives shall be fused down together in one common society.

These things being so, it is difficult to set limits to the expansion of the Commonwealth, by the annexation of the outlying territories and tribes far towards Central Africa. How rapidly that expansion should be allowed to take place is a serious problem. It is one of the highest opportunities of our Society to aid in the best solution of that problem, by sending to Liberia, from year to year, large companies of intelligent Christian emigrants. Through them we shall invigorate the State at the seat of life, and shall enable the Republic both

to extend its borders and stimulate its vital energies; at once to lengthen its cords and strengthen its stakes

We must look to Liberia, thirdly, to furnish the men and women who shall carry the gospel to the Mohammedan kingdoms and Pagan tribes of Africa. This consideration rests upon the insalubrity of the climate to white men. The facts which belong to this part of the case are familiar to us all. It is known that "the Roman Catholic missionaries labored in Western Africa for two hundred and fourteen years; but every vestige of their influence has been gone for many generations. An English attempt at Bulama Island, in 1792, partly missionary in its character, was abandoned in two years, with the loss of a hundred lives. There were eighteen Protestant missionary attempts before the settlement of Liberia, all of which failed." Mr. Edward Everett, in his admirable address before this Society just twenty years ago, said: "When that most noble expedition, I think in 1841, was fitted out under the highest auspices in England, to found an agricultural colony at the confluence of the Niger and the Chad, out of one hundred and forty-five white persons that formed a part of it, one hundred and thirty sickened and forty died. On the other hand, out of the one hundred and fifty-eight colored men that formed part of the expedition, only eleven sickened, and they were men who had passed some years in the West Indies and in Europe, and not one died."

Now, we must take the case as we find it. The white man, whether intent on gain or on some better or more enduring substance, meets terrors on that Coast which are too strong for him. His blood is poisoned by the exhalations from jungles, from mangrove thickets, from tepid and putrid swamps. The vertical sun smites him with its fiery darts. On the other hand, the colored man, although born in this country, encounters but few of these perils.

An instructive series of facts appears in the Report of this Society just adopted. Fifty-two ordained ministers of the gospel are now laboring in Liberia. All but one are colored men. Of these, only two were sent out from this country as missionaries. Liberia itself furnished the fifty out of its own population. Six of these are converts from the heathen tribes;

forty-four were found among the Liberian colonists. In addition to these, the Christian missions there employ ninety men and women, not ordained, nearly all of whom are Liberians—emigrants from this country or their children. This single fact carries away all doubts before it. It teaches us that in proportion as we multiply the emigrants from this country, we multiply also the Christian laborers.

Then we come to the native-born Africans. These children of the soil and the sun—by the subtle chemistry of their organs of life, separate from the tainted air its sweeter influences. From the descending floods of the tropical rains, they take only the waters that quench their thirst. From the rays of the tropical sun, they gather a cheerful light and grateful warmth. We must look to Liberia, to its churches and schools and colleges, for the men who shall receive the divine vocation to carry the gospel to the innermost regions of the continent: men fitted for their work by the grace of God, by physical peculiarities, and by the sympathies and affinities of a common lineage.

From this train of thought the transition is easy to another. In order to the redemption of Africa, a thorough exploration of the interior is necessary. For this enterprise Liberia must furnish both the point of departure and the explorers. The atlas shows for the midlands of Africa a blank space, covering millions of square miles, designated as "Unknown Regions," or relieved by imaginary mountains, lakes, and rivers. This is the standing reproach of geographical science. Four thousand years ago the caravans traversed the Arabian desert from the Mediterranean to the Euphrates. An active commerce between Europe and India has for centuries found an open way by the Red Sea and the Indian Ocean. The discovery of the Cape of Good Hope four hundred years ago offered another route by sea to India. The expeditions from the West passed along the northern border of Africa; and the navigators of the Atlantic, sailing west and south, gave a wide berth to the continent. No honorable traffic despatched its caravans into its interior. It was a huge barrier, not a pathway or a field of commercial enterprise. Africa was turned over to the slave-trade: That trade laid waste the coasts; rooted out the industry, both in

agriculture and the useful arts of the native tribes; burned their villages, plunged them into a state of merciless war—war to the knife and spear, to the poisoned arrow, to the branding-irons and the hand-cuff. The country was desolated for thousands of miles, and the survivors of the captives and the slain sank into barbarism. Their acquired ferocity, unnatural even to savages, together with the insalubrity of the climate, has hitherto hindered exploration in Western and Central Africa.

We know something about South Africa and the region of the Nile. The world is waiting with impatience for Livingstone's brilliant discoveries near the fountains of Herodotus. Let us hope that we shall receive from him something better than a story of mere personal adventure. We need to hear nothing more from expeditions fitted out for the capture of lions and giraffes and zebras and gorillas. African travelers, in narratives which are perhaps true, if not to their experience at least to their imaginations, delineate filthy negro villages, rivers swarming with hippopotami seventeen feet long, and forests alive with elephants ten or twelve feet high. They describe, in letter-press and wood-cuts, crocodiles and lizards and earwigs and tsetse-flies, and half-caste Arabs trading in ivory and slaves with Zanzibar. And this is nearly all the knowledge which they give to us about large portions of Africa. Its effect is to keep alive in the popular mind a feeling of contempt for the plans which are devised to redeem a hundred millions of our fellow-men from barbarism.

In the meantime, however, some accurate and useful information is gradually leaking out. We have reason to expect that we shall, ere long, receive from Livingstone the knowledge of one of the most wonderful portions of the earth—the lacustrine region—wonderful for its natural scenery, its fertility, and its advantages as a seat of empire. We hear also from Western and Central Africa of a group of kingdoms, five or six in number, along the southern border of Sahara, some of which have been in existence for more than a thousand years. They are well advanced in Mohammedan civilization. They contain wide districts of fertile and beautiful country, towns and villages, and vast fields of cotton, rice, and corn.

The people weave cloth, they work in iron, they make agricultural instruments, domestic utensils, and weapons of war. They collect gold dust, they express palm oil, they gather ivory. They have schools, where the pupils are taught to read the Koran and to write in the Arabic character. The country is salubrious to the native races. Its surface rises into highlands, and is adorned with tropical beauty. In the Report submitted to-day, we have the description of a mountainous region, within one hundred and twenty miles of the Liberian Coast, where the air is cool and sweet; where walled towns are built upon an elevation of two thousand feet above the level of the sea; and where the fertility of the tropics is combined with the salubrity of the temperate zones. On the other hand, the districts south of these kingdoms are almost unknown, and they await the visit of intelligent explorers. We have a right to expect that the Liberians will take upon themselves the honors and labors of a thorough exploration of the regions now hidden from the civilized world.

One other golden opportunity will in due time present itself to Liberia—the creation of a new civilization. No empire, no historical race, worthy to be so described, has yet sprung up between the tropics. No illustrious man, Mohammed only excepted, has been born beneath the vertical sun. Nor has any form of Christian civilization arisen within the vast equatorial belt, extending through three continents and covering more than forty degrees of latitude. The redemption of Africa must in its progress originate new empires of power and mind. The type of civilization to be created must of necessity be altogether new and peculiar, because its constituent elements have never before been brought together. Its materials will be exclusively the African races. Its territorial seat will be the African equatorial zone. But its traditions, some of them grateful, some of them painful, will be taken from America; its form of government, let us hope, will be free; and its spiritual forces will be derived from the Christian religion. It would be difficult to foreshow the precise form which this new civilization will assume. It will resemble our own, so far as our own ideas of liberty and law, our systems of government and jurisprudence and education, our habits and cus-

toms, and above all our Protestant faith, shall project themselves on New Africa. It will differ from our own so far as the social forces are controlled by climate, soil, dress, dwellings, diseases and the aspects of the seasons, by the absence of winter, by the perpetual glow of summer, by the causes which increase the supplies and lessen the wants of the people.

It is an auspicious sign that a Christian nation is rising at Liberia, to take a leading part in shaping the new civilization. The Greek colonists, in their migrations, carried with them the sacred fire which burned in the town-hall of their native city. From this they kindled a flame in the hall of their colonial city, and if extinguished, it was lighted again from its original source in the mother country. Let us hope that the sacred fire which has been taken from our own Christian sanctuaries may burn brightly on a thousand altars in the new land of promise beyond the seas. Are we over-sanguine when we anticipate the rise of a splendid intertropical civilization, instinct with the life drawn from the gospel?

Such is our answer to the question, Is our occupation gone? Our most arduous labors are only now just begun. Our first half century has been fruitful in noble results. Our second half century brings us into the presence of grave responsibilities and unending toils. We must strengthen Liberia, by sending thither every year hundreds of our colored citizens, picking our men as best we may; by encouraging agriculture, the common arts of life, and skilled labor; by fostering the institutions of religion, learning, and good government; by cherishing there and here a farseeing solicitude with respect to the relations between the citizens of Liberia and their heathen neighbors;—and by committing all these immense interests to the care of that Great Being who has hitherto helped us. Nearly three thousand colored people to-day implore our Society to send them to Liberia. Twenty thousand free citizens in that young Republic await their coming. One hundred millions in Africa are perishing for the Bread of Life. Let us consider our duties. Let us be true to our obligations.

From the Republican of Monrovia.

LIBERIAN AFFAIRS.

SURVIVORS OF THE FIRST IMMIGRANTS.—We find ourselves in error in stating in our last the names of the survivors of the first company of immigrants to this country in 1822. To the list then published we have to add Mrs. Eliza Stewart, aged sixty-three years, wife of the late W. W. Stewart. Mr. Stewart filled many important offices in both the Colony and Republic of Liberia. Mr. Stewart was schoolmaster to our editor in 1845-'46. Also Mrs. Mary Ann Johnson, of Bassa, wife of Mr. Charles Johnson, mentioned in our last, and Mrs. Sally Harris, aged sixty, also of Bassa.

MARRIAGE.—At Sinoe, on the 14th instant, Mr. James B. McGill (of McGill & Bro.) to Miss Sarah A. Sherman. Mr. McGill is the senior son of the late Dr. Samuel F. McGill. Mr. McGill, with his bride, arrived here (Monrovia) a few days ago. On the evening of the 4th instant they entertained a large and brilliant party at their residence. Prominent among the guests we noticed President Roberts, members of the Cabinet, foreign officials, and members of the Legislature, Mr. R. S. McGill, of Palmas, uncle to the groom, with a well-selected company of private citizens. Young gentlemen and ladies, "*light of foot*," were there also in goodly numbers, and right joyfully did they trip the time away.

CARGOES.—The barque "Thomas Pope" sailed November 1 for New York, with 123 tons of camwood, 1,100 gallons of palm-oil, 60 sacks of coffee, 25 pieces of ivory, and 12 passengers. The barque "Midas" sailed November 26, for Bristol, England, with 63,000 gallons palm-oil, 25 tons of palm-kernels, 4 tons camwood, 230 pounds ivory, and 4,000 cocoanuts.

THE PEOPLE OF LIBERIA are truly a peculiar people: their circumstances have been unlike any other people, their condition without a parallel. All the other nations of the earth who lay any claim to civilization are of the *white race*. No matter how they may conduct their affairs, the press and nations of their "*kith and kin*" are ready to explain, extenuate and apologize for what is done. Not so, however, with this peculiar *African nationality* of Liberia: every ranting editor of the most dubious raising for imbibing pure ideas of humanity, whether that raising has been in the slave huts of America, the dismal holes of slave vessels, or in the dens of British West Indian cruelty, have always had a saying against Liberia clothed in their false sarcasm. So far, however, the God of Nations has led us through all these fires without, and all turmoils and troubles at home; and for this the thanks of all of us are as richly due as they are cordially tendered to the God of Nations. Congratulating ourselves for the past, let us

individually and nationally, while rejoicing in the advent of a new year, resolve during this coming year to so demean ourselves as to even more abundantly merit the approbation of God and of all good men.

LEGISLATURE.—The House of Representatives met according to law on the first Monday in December. On account of the semi-centennial celebration, there was an adjournment to Tuesday. Mr. G. A. Dunbar, of Sinoe, introduced a bill altering the time of the meeting of the Legislature from December to July. This bill is under consideration. Chief Justice Parsons forwarded a complaint against Judge Ross, of the Court of Quarterly Sessions, Sinoe County. The Committee, consisting of (from the Senate) Hons. C. H. Harmon, S. S. Herring, J. W. Blackledge, and Z. B. Roberts, and (from the House) Hons. W. D. Coleman, C. G. Roberts, H. J. Neyle, and W. H. Lynch, recommended the removal of Judge Ross, because it was proven that Judge Ross refused to obey the *mandamus* in the first instance, and afterwards the *supersedeas* of the Chief Justice of the Republic; and that no judge, from whose decision an appeal lies, should refuse to obey such remedial writs; otherwise the “Supreme Court,” as a court of appeal, becomes null and void. Papers were transmitted to the House touching the English seven per cent. loan, and were handed over to the Committee on the “Foreign Loan.” The President swore in as members of the Senate Mr. Z. B. Roberts, in place of Mr. I. N. Montgomery, deceased, of Sinoe County; and Messrs. I. N. Roberts and S. S. Herring, in the place of Messrs. J. Milton Horace and Jacob D. Preston, resigned, of Bassa County.

THE DEY TRIBE.—President Roberts, with Secretary of State Johnson, Attorney General Davis, and Col. J. W. Cooper, of the Cape Palmas (Maryland) Regiment, recently paid a visit to the head of the Mesurado River. The object in general of the visit was, that the President might confer with the scattering tribes of the Dey people living in the regions surrounding the head-waters of the Mesurado River, and by his kindly offices and personal command settle many of the trifling disputes and predatory disagreements which have now so long existed among the numerous petty chieftains of the place. The President, as we are informed, was by the natives enthusiastically received; his every word of instruction was well listened to, and implicit obedience to his orders pledged by the assembled native headmen. Arrangements were made for the Government placing this and all other scattering tribes under its immediate control. Their present normal way of living, we learn, will, under the energetic supervision of the President, be entirely broken up. They must, under one gene-

ral king, or with an assistant headman, be assembled in large towns, and be supplied with magistrates and constables and teachers. There are to be two of these towns: one near the northeastern head-waters of the Mesurado, and the other in King Gray's section. Around these towns are to be set apart sufficient lands for farming purposes. This action of President Roberts will tend much to give tangible and agreeable proofs of the efforts of the Government's real desire and attention to its doing what is most calculated to practically and actually enhance the interest of Liberia.

CELEBRATION OF OUR SEMI-CENTENNIAL.

The 1st of December falling on Sunday necessitated the regular celebration at Monrovia to be carried out on the following Monday. It was very wisely arranged, however, by the Committee in charge, to have two sermons preached on the Sabbath by gentlemen who had been especially invited. Accordingly, in the morning the Rev. James S. Payne preached in the Methodist church, to a crowded audience, from Prov., 10 ch., 7th verse. The reverend gentleman went into a full discussion of the history of Liberia from its foundation to the present time, and most logically and pathetically applied the truths of his text to the history of the country. In the afternoon the Rev. Alfred F. Russell preached in the Protestant Episcopal church, from the 11th of Deuteronomy, and 12th verse. Mr. Russell's known ability as a preacher and an orator is at all times sufficient to call out a crowded audience: it is the custom, wherever it is known that he is to speak, for the "crowd to flock." On this special occasion, therefore, as might well be supposed, the attendance was enthusiastic. The reverend gentleman truly came fully up to all expectations, and delivered what we are sure would be termed in any parts an able and eloquent discourse.

The national flag was displayed throughout the day in all public, foreign, official and many private dwellings.

At early dawn on Monday a cannon from Fort Norris was fired. A cannon announced the hour of eight o'clock, when the flag of the Republic was unfurled upon all public and very many private buildings. The regular procession formed at eleven o'clock, and, headed by the military, proceeded under Mr. Jonas Carey, Grand Marshal of ceremonies, who was assisted in command by Lieut. Col. A. D. Williams, to the Government Square, where the exercises of the day were further conducted, terminating with the regular oration by Hon. Benjamin Anderson.

A grand public dinner came off in the Government Square at four P. M.—*Liberia Republican.*

A LIBERIAN NEWSPAPER.

Africa has in all its territory some half-dozen or more newspapers. One is added to the list in the *Liberia Advocate*, that is as much more comprehensive and useful in its mission, as it is more neat in its mechanical appearance. This paper comes to us bearing date Monrovia, January 1, devoted to two ends, borne in a motto, "The love of liberty brought us here;" and a thesis, "Christian Liberia, the open door to heathen Africa." Its nationality is pronounced. It treats of coffee culture, indigo growing, vanilla husbandry; the palm tree as a material for soap, and like specialties. It praises the Kroos as sailors, and interior Mohammedans as conductors to the great interior. It argues for temperance, explains rudimentary science and manufactures, extols the Liberia College, and offers to forward any orders, that are accompanied by remittances, of red-ripe unhulled coffee. As coffee lies waste and worthless under forests in which it grows, this offer can hardly fail to make Liberia one great coffee plantation; and as coffee is sought in excess of the supply, and is growing in price annually over the world in virtue of increasing consumption, a good business economy sustains the project. The paper is quite as strongly a religious as a business journal, but its theology is not denominational. Much space is given to such details of social life as are calculated to make the domestic being of Liberia and Africa approximate that of the most favored countries.

The appearance of numerous Philadelphia advertisements is explained by the fact that the *Advocate*, though published in Monrovia, is really edited by Mr. E. S. Morris, of 620 North Fifteenth street, in Philadelphia. He has visited the country, and kept abreast of its condition by correspondence with its best men and business relations. Now he introduces a coffee-hulling machine, that will enable the peculiar Liberian coffee to vie with any, and an indigo machine that opens that industry. The paper asks only a bushel of unhulled red-ripe coffee for a year's subscription; and we are confident many here will aid so comprehensive and noble a purpose by a greenback equivalent for that bushel. The paper is the right agent, rightly applied.—*Philadelphia Bulletin*.

THE REPUBLIC OF LIBERIA.

In what we have said and propose to say of Christian civilization in Africa, and the work that is to be done there, we assume that it is a subject in which not a few of our better citizens are sincerely interested, and that the importance of Liberia, as an agency in the great work, is in some good meas-

ure appreciated. As evidence of this we have the fact, that six foreign missionary Boards are employing about one hundred and forty-two laborers in Liberia alone. Nor does the estimate of these Boards of the importance of this field of operations appear to be ill-founded. Although it is only fifty years last December since the Colony was established, and less than twenty-six years since it was declared independent, it has taken its place as a recognized nationality among the Christian nations of the world as a free and independent Republic. When we remember of what materials its population was composed, its leading men all emigrants from a distant land, who had to depend upon their own enterprise and sagacity for success, it is a most interesting and suggestive fact, that they have a well-ordered government now in operation, with a man at its head of tried experience, sound judgment, great intelligence and incorruptible integrity; and that under a wise administration of law its citizens are secure in their persons and property, and industry and trade are becoming established upon a firm basis. We have no space for a history or statistics of the progress of the Republic, and would only state a single fact in relation to our own commerce with Liberia, that during the last year our exports were almost \$92,000 and our imports \$74,000. These would perhaps seem trifling, if we did not remember who these people were, how recent their origin, and of what this beginning is an earnest. We may add that the total exports of Liberia in 1866 exceeded \$436,000, including coffee, sugar and palm-oil.

But we are to recollect that such an enterprise as this is not a spontaneous growth. It has got to be cherished and sustained, just as our own national existence and growth have been maintained. There is one element that lies at the foundation of our national independence and free government, which calls for a constant and unwearied effort to keep it alive, and that is education, personal culture, and such individual training as is gained in our schools. If we were to omit these for a single generation, we should have to begin almost anew. So in Liberia, the present men, who have been taught by experience and the hard lessons of rugged necessity to act for themselves and help guide the affairs of the State, are passing away. Their places are soon to be supplied, in no small degree, from the natives of the soil. The American Colonization Society may supply intelligent emigrants from time to time; but Liberia must depend upon herself for her statesmen and counsellors. That she can and will do this, if means are put into her hands, the history of the past amply demonstrates. Of the fifty-two ministers now employed by missionary Boards in Liberia, fifty have been supplied by Liberia herself. The great want of

Liberia to-day is schools and a college. The perpetuation of her natural life and the invigoration of her power as a free State depend on these. Both these have been begun and are now in operation, but cramped and curtailed in their means of usefulness. The great problem that is now presented to the Christian world is whether the door by which the light of Christian civilization is shining into benighted Africa shall be opened still wider, or closed till some future generation shall again try to re-open it.—*Boston Daily Advertiser.*

MISSIONARIES FOR WESTERN AFRICA.

the 29th of January, Rev. G. P. Claflin and wife, and Rev. J. K. Billheimer and wife, missionaries of the American Missionary Association, sailed from Boston in the bark *Rescue*, for the Mendi Mission, West Africa. These have all had experience as missionaries in that country, Mr. Claflin returning from there in July last. It is with fresh hope and courage that they return to their old field, endeared to them by the ties of Christian work.

A service was held on the afternoon of Friday, the 31st of January, at 306 Mulberry street, in the chapel connected with St. Barnabas' House, which is under the charge of the Sisterhood of the Good Shepherd. The following day had been fixed for the departure for Liberia of Miss Savery, who had been resting for a year at the Bishop Potter Memorial House in Philadelphia, and of Mrs. MacMullen, who was to accompany her to her distant field of labor. The little Chapel of St. Barnabas was filled with perhaps a more thoroughly sympathetic congregation than ever assembled on any similar occasion in the city of New York. The service was very simple, beginning with the hymn, "Nearer, my God, to Thee," which was followed by the reading of the 72d Psalm of the Psalter, the Nicene Creed, several appropriate collects, and the hymn "Abide with me;" after which addresses were made by the Rt. Rev. Wm. H. Hare, S. T. D., and the Rev. Benj. I. Haight, D. D., a member of the Foreign Committee, and also chairman of the Sub-Committee on Africa. "God shall charge His angel legions" was then sung, and the service was concluded with collects and the benediction. Miss Savery returns to her post at the Orphan Asylum, Cape Palmas, and Mrs. MacMullen's duties are to be in the Girl's School at Cavalla, Liberia.

A HAPPY NEW YEAR TO THE NEGRO RACE.

Where shall we find the negro race,
The ancient Ethiopian race?
Like cloud on cloud across the sky,
When fierce tornadoes sweep on high,
The slave-ships shadowed the ocean's face
In years gone by with the negro race.

On Karnac's walls this ancient race
Has left its monumental trace;
On almost prehistoric ground
The negro's footprints can be found;
To see in time his rank and place,
In Egypt's Sphynx behold his face.

But now to know the negro race,
From sea and pyr'mid turn your face;
The Europeans have but seen
A Coast where their own deeds have been:
The negro plays his real part
Within Nigritia's virgin heart.

But even there, this ancient race
Who sees beyond its ebon face?
Who hears its real spirit roll?
Who knows the hopes that lift its soul?
But few. And yet a tide of grace
Is welling up around this race.

[*The Negro, Sierra Leone, W. A.*

ANNUAL MESSAGE OF PRESIDENT ROBERTS.

We have received a copy, neatly printed at Monrovia, of the "Annual Message of the President of the Republic of Liberia, delivered before the Legislature in joint convention December 9, 1872." It is a well-written and interesting State paper, which we hope to present in an early number of the REPOSITORY.

The President states that "peace has been maintained with our aboriginal neighbors, and nothing has occurred during the year unfavorable to our amicable relations abroad. * * * The agricultural and commercial interests of the country indicate a degree of prosperity and enlargement particularly gratifying. * * * Many of the chiefs and headmen of tribes within our limits are now earnestly importuning the Government to establish schools in their districts, for the instruction of their children in the principles of Christianity, the ordinary branches of literature, and the arts of civilized life." Liberia College is declared to be "an incalculable blessing to Liberia and to Africa." A modification of the "judiciary system in its triple relations of convenience, efficiency, and economy" is recommended. Improvements in the pension laws and in the militia organization of the Republic are advocated. The Semi-Centennial of Liberia, which was generally observed by the citizens on Monday, December 2, 1872, is appropriately referred to, and it is remarked that "we may well indulge in grateful exultations in respect to the past and in cheering hopes of the future."

NEW YEAR'S GREETING.

LETTER FROM A MISSIONARY.

WEST AFRICA, January 1, 1873.

DEAR SIR: The past year has been crowned with rich spiritual blessings, as never before. The field is all open, and inviting. The harvest is ripe, and perishing. Towards the south and in the interior, scores of tribes and nations are ready to welcome the missionaries. Messengers have for months been waiting to take back with them Christian teachers. Steamers are ascending the Agobai more than two hundred miles. An expedition is now on its way to ascend the Congo, hoping to reach Dr. Livingstone from the West.

GETTING ON NICELY.

LETTER FROM DR. JOHN N. LEWIS.

HARPER, CAPE PALMAS, January 21, 1873.

DEAR SIR: After a passage of forty-one days we arrived at Monrovia, and the emigrants for Arthington were safely landed. We remained there seven days, and then proceeded to Grand Bassa, where we stopped two days. We then came to this place, and have landed all the people for Cape Palmas. They are getting on nicely.

FRIENDS OF AFRICA FALLEN.

Many will sincerely mourn the loss of the Rt. REV. CHARLES P. McILVAINE, D. D., Bishop of the Protestant Episcopal Diocese of Ohio, who died at Florence, Italy, on Thursday, 13th of March. He was born in Burlington, N. J., January 18, 1798; studied at Princeton, N. J., and was admitted to Orders in the Episcopal Church July 14, 1820. He served some time as a Chaplain and Professor at West Point; was then settled in Brooklyn, N. Y.; and October 31, 1832, was consecrated Bishop of the Diocese of Ohio. Bishop McIlvaine was elected a Vice President of the American Colonization Society January 21, 1845, and by his pen, his voice, and his influence had steadily sought to advance its interests.

THE REV. JOSEPH HARVEY, D. D., a member of the Presbytery of Lake Superior, died at Harvey, Michigan, on the 4th of February, in the eighty-sixth year of his age. Dr. Harvey was a native of Connecticut, and while pastor of the church at Goshen, in that State, was brought in contact with the first native of the Sandwich Islands who appeared in this country. It occurred in this way: In 1809 a whaler brought to New Haven the first native of the Sandwich Islands ever seen in New England. Here he was found by the celebrated Samuel J. Mills, prominent in the history of Liberia, who proposed to his friend Pastor Harvey, of Goshen, to receive the waif into his family, and teach him Christianity. His name was Opukahaio, generally pronounced Obookiah. In Mr. Harvey's family, and under his teaching, the Islander embraced Christianity, and was the first convert of his

nation. Great interest was excited in his case. Mr. Harvey prepared a memorial to the American Board of Commissioners for Foreign Missions, then just starting at Boston, recommending the sending of a mission to those Islands. It was approved and adopted, and the two first missionaries, Messrs. Bingham and Thurston, were selected, and ordained at Goshen September 28, 1819. The results of the establishment of a mission in the Sandwich Islands are now before the world. The impulse to this great work was given by a quiet pastor in a New England village, who lived to see the nation for whom he plead a Christian nation.

ANTHONY P. MORRIS.—Anthony P. Morris, just deceased in this city, was a descendant of Anthony, the second mayor of Philadelphia, in 1704, and of his son Anthony, 1739. The family dates with the Commonwealth, and have supplied, and still do, many distinguished in commerce, mechanical industry, and professional life. Mr. Morris was a consistent member of the Society of Friends, to which his ancestors belonged; energetic in business, sound in judgment, and greatly interested in the welfare of the city. Catholic in his consideration for the feelings of others, he was strict in the conduct of his own life, and left a reputation in private and business life that will always be cherished by his family.—*Philadelphia North American.*

EXPEDITION TO FUTAH JALLON.

KAMBIA, GREAT SCARCIES RIVER, January 11, 1873.

DEAR SIR: I am now on my way to Futah Jallon, on a mission from the Government of Sierra Leone to the King of Timbo.

My report of my mission last year to Falaba appears to have been satisfactory to Earl Kimberley, and he has written to Governor Hennessy to take steps to carry out some of the recommendations in that report. In accordance with this direction, the Governor has accompanied me as far as this point, in order to promote the settlement of the great Bilali war.

A number of leading chiefs, more or less connected with the war, assembled from the Sooso, Leinba, and Timmanee districts to meet the Governor; and each had his tale to tell—sometimes embellished with striking illustrations, and sometimes with severe and telling simplicity. The attendance at the public hall, where the Governor made a public address to the chiefs, was very large: there were more than two thousand persons within the hearing of his voice. He spoke to them on all the great subjects for the promotion of African interests which have from time to time been so ably discussed in your pages.

The Hon. Wm. Grant, a native member of the Council of Sierra Leone, who was a part of the Governor's suite, also addressed the people on the importance of peace and harmony in the country for the development and organization of the great African nationality which must be established in this land, and the germ of which the American Colonization Society has had the honor of planting in Liberia. Some years ago Dr. Robert J. Breckinridge clearly demonstrated the indispensable necessity of a great

civilized State in the tropics, without which the civilization of the human race must be incomplete. I felt more than rewarded yesterday for the unappreciated labor of years, when I saw the enthusiastic and sympathetic crowds hanging upon the lips of two able orators who were enunciating doctrines which are sound and fundamental, but which are only recently being understood by those who have really felt a deep interest in the work of African regeneration.

Yesterday morning the Governor paid a visit to the University Town of Billeh, on the opposite side of the River, to pay his compliments to Fode Farawally, the great literary celebrity of this region. Fode showed us a wonderful collection of Arabic manuscripts on various subjects, some copies of books brought from Arabia, and some original African compositions. This distinguished scholar and his surroundings in the sequestered town of Billeh remind one of the old monks of the Middle Ages, who, in retirement and seclusion, pursued literature for its own sake—the great depositaries of learning. So, you will find all over this country, in many a remote nook, out of the beaten track of caravans, learned men pursuing their studies *con amore*.

“Knowledge to their eyes, its ample page unrolls,”

But still in unobtrusive retirement

“They keep the noiseless tenor of their way.”

If the whole proceedings of the last two days were written down in plain, unadorned style, they would read very much like the earlier chapters in Cæsar's Commentaries, in the days of the unsophisticated habitudes of the Celts.

I look upon my present journey to Timbo as fraught with more important results than any I have yet made in Africa.

Very respectfully, yours, EDWARD W. BLYDEN.

ITEMS OF INTELLIGENCE.

GREAT OPENING.—Rev. G. W. Gibson, who is engaged in the Mission of the Episcopal Church, thus writes from Monrovia: “I believe that a great opening is near at hand for the propagation of the Gospel in this region. I regard the late wars and commotions that have taken place, and that seemed discouraging to some, as preparatory agencies that will clear up the way for effectual work.”

DEATH OF MR. SIMON HARRISON.—Letters from Monrovia report, as we regret to learn, the death of Mr. Harrison, on the 7th of November, from dropsy, after long suffering, patiently borne. Mr. Harrison's name first appeared in the Annual Reports of the Presbyterian Board in 1855 and 1856, when he was spoken of “as an aged colored man and licentiate preacher, who formerly lived in the Choctaw Nation, but was liberated a few years since, with a view to his going to Liberia as a religious teacher.” The excellent missionaries to the Choctaws, Drs. Kingsbury and Byington, took a warm interest in his welfare as long as they lived, and he has now no doubt rejoined them in the Saviour's presence. He was a sincere follower of Christ, and desirous of doing good amongst men.

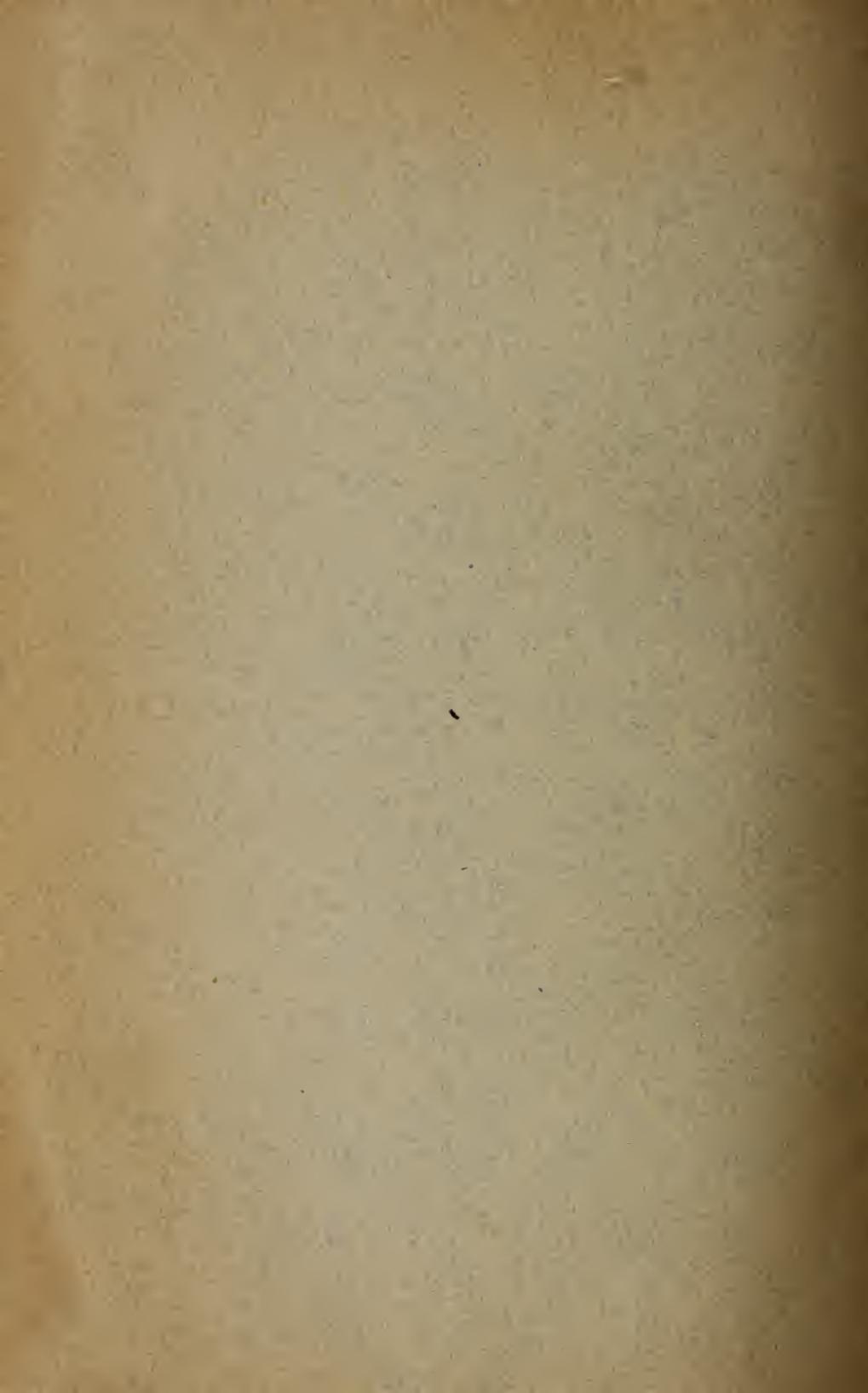
[April, 1873.]

CONGO EXPLORATION.—The Berlin Geographical Society has opened subscriptions for the contemplated Congo expedition. Dr. Gussfield, the glacier explorer, who is to be the leader of the enterprise, has himself contributed nearly \$5,000, and there is every prospect that the full amount necessary will be forthcoming.

Receipts of the American Colonization Society,

From the 20th of February, to the 20th of March, 1873.

MAINE.						
<i>South Berwick-Cong. Church and Society, by Elder John Plumer.</i>	\$12 80					
VERMONT.						
<i>By Rev. J. K. Converse, (\$341.93.)</i>						
<i>Burlington</i> —Mrs. Mary Fletcher to const. herself a Life Member, Hon. J. N. Pomeroy, ea. \$30; Mrs. E. W. Buell, Mrs. R. W. Francis, ea \$10; Col. Bapt. Ch., \$21.06; Hon. C. Blodgett, E. W. Chase, A. Penfield, A. J. Crane, A. W. Allen, Dr. B. S. Nichols, Ed. Lyman, Henry Loomis, ea. \$5; N. S. Hill, \$3; George Morton, H. R. Wing, Horace Wheeler, Rev. Dr. Worcester, Thomas Arbuckle, ea. \$2; Fifteen Donors of \$1 ea. \$15.....	169 06					
<i>Colchester</i> —Col. Methodist Ch.....	15 10					
<i>Shelburne</i> —Co. Methodist Ch.....	30 00					
<i>Waterbury</i> —Hon. Paul Dillingham, \$10; Samuel Merriam, W. G. Fairbanks, ea. \$5; C. N. Arms, \$2; J. K. Fullerton, H. F. James, R. Butler, ea. \$1.....	25 00					
<i>Montpelier</i> —Hon. Asahel Peck, Hon. D. Baldwin, Hon. S. Wells, ea. \$5; J. T. Thurston, \$3; <i>St. Albans</i> —Hon. W. C. Smith, J. W. Newton, ea. \$10; Hon. J. Gregory Smith, J. W. Hobart, ea. \$5; H. M. Stevens, \$2.....	23 00					
<i>Charlotte</i> —Col. Cong. Society, bal. for L. M., of Pastor.....	32 00					
<i>Middlebury</i> —Dea. Ira Allen, \$3; Miss Emily Starr, \$2; Cash, Prof. Park, ea. \$1.....	26 00					
<i>Johnson</i> —Col. Bapt. Ch., \$9.27; Individuals, \$5.50.....	7 00					
	14 77					
	341 93					
MASSACHUSETTS.						
<i>By Rev. D. C. Haynes, (\$178.66.)</i>						
<i>Boston</i> —John A. Burnham, \$50; James S. Amory, \$20; Joseph Breck, \$10; Jacob H. Lamb, \$5; <i>Charlestown</i> —T. T. Sawyer, \$15; E. Lawrence, R. Frothingham, Dr. H. Lyon, J. F. Hunnewell, ea. \$10; S. Prentiss Hill, W. Carlton, A. Carlton, ea. \$5; Prentiss Sargent, \$4; Col. Univ. Ch. \$24.74; Col. Unit. Ch., \$18.92; Col. First Bapt. Ch. \$6.....	85 00					
	93 66					
	178 66					
NEW YORK.						
<i>By Rev. Dr. Orcutt, (\$270.00.)</i>						
<i>New York City</i> —B. Aymar, A.						
Repository.....	19 75					
Donations.....	1,030 39					
Miscellaneous.....	181 04					
Total.....	\$1,231 18					



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